Brain Washing of Youth

A youth dedication ceremony in East Germany

(See page 2)

Lutheran Herald

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. . . But Jesus, knowing their evil intention, said: "Why try this trick on me, you frauds!
. . . "Then give to Caesar," he replied, "what belongs to Caesar and to God what belongs to God."

Matthew 22:18 and 21
(Phillips translation)

Christians in every generation have had difficulty deciding which things belong to the state and which things belong to God.

But, perhaps the struggle has never been more acute than it is today for Christians of East Germany where the state is desperately trying to take over all aspects of life.

For several years now the Church has been confronted with a new approach by the Reds. Each year more and more of the functions of the Church are being replaced by communist ceremonies. Baptism, confirmation, marriage and funerals—all traditional rites of the Church—are now offered by the state authorities. The ceremonies themselves are geared to state propaganda and God is left out of the picture.

Estimates of the extent to which East Germa participating in these state ceremonies in prefere the Church vary, but the pictures on the opposit and the cover are the first which LUTHERAN HERA received showing clearly participation in these Estimates run as high as 80 percent on the num East German youth that are taking part in the dedication rites, for example.

Figures do not tell the whole story, of cours Christian fervor demonstrated by both pastors an ple of East Germany continues to amaze those w able to visit there.

Which is winning at present no one knows. B God and Caesar are in conflict there is no doubt.

God ar

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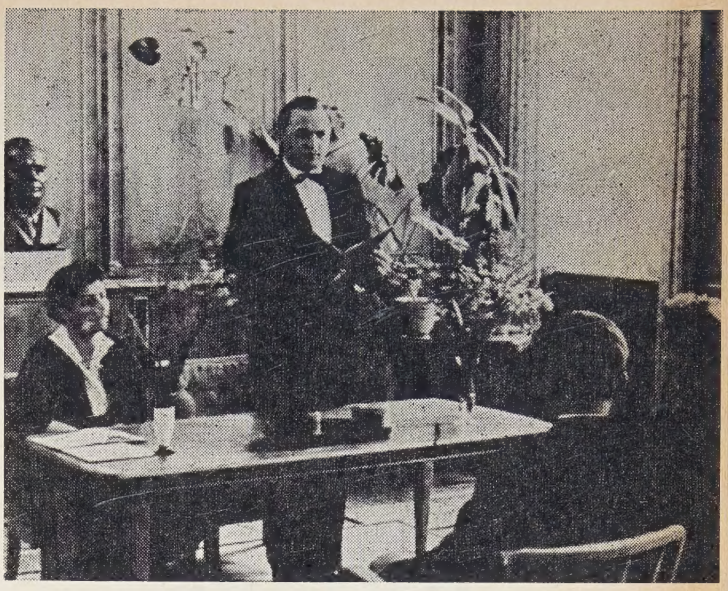
mmunist "name-giving" ceremonies in East Germany, designated take the place of Christian Baptism, are a part of the stepped- campaign to weaken and hamper the Church and at the same e spread the Red ideology. Increasing political pressure is ng imposed upon parents to take part.



Shown above is a so-called "Socialist-Wedding," which Red officials in East Germany have devised as a substitute for Christian marriage. Participants must vow "to augment with joint active strength the Socialist advancements and the power of the workers and peasants."

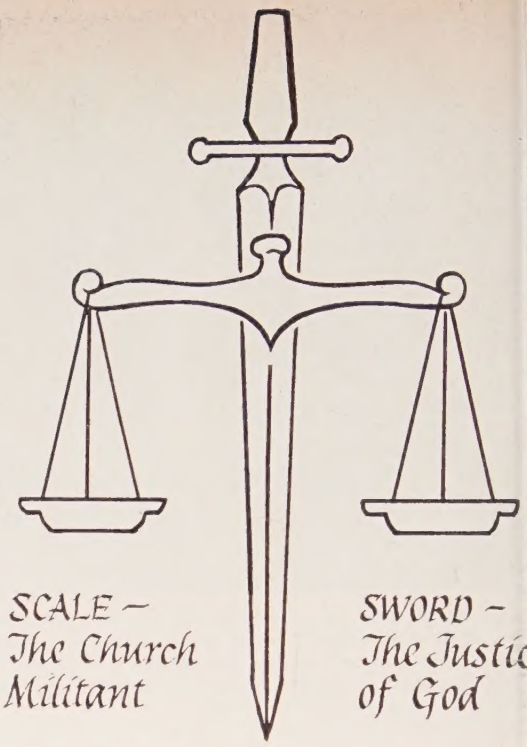
aesar

alter Ulbricht, first secretary of the Socialist Union (Communist) ty in East Germany, addresses a youth dedication meeting that part of the campaign of anti-religious indoctrination. The let- ing reads: "Youth Dedication, a profession to the great and ble cause of Socialism."

It is estimated that 80 percent of eligible young people in the Soviet Zone of Germany took part in Communist youth dedication ceremonies this spring, exemplified by children examining atheistic books they have just received. The rites pictured on the cover are the communist counter-part of Christian confirmation.

Have you entered

The Year of Jubilee



THE SYMBOL OF ST. MICHA

By Harold J. Belgum

We American Lutherans should celebrate St. Michael's Day. It falls on September 29, just a month before Reformation Sunday. If we could only see it, these four weeks could become a useful period of self-examination.

"Who is like unto God"—that is the meaning of the name Michael. In Hebrew it looks like this:

מִיכָאֵל

(You read Hebrew from right to left.) It rhymes with Israel, pronounced Mi-kay-EL. El is the Hebrew for God.

Is St. Michael's Day a Lutheran festival? It is. The Reformers agreed that Church festivals should be limited to Biblical characters. The archangel Michael appears boldly in Revelations 12: "And there was war in heaven. Michael and his angels fought against the dragon; and the dragon and his angels fought and prevailed not, neither was their place found any more in heaven."

St. Michael was for a thousand years the prototype of the Church Militant — the Church striking out against the blatant and obvious evils of the world. He "who is like unto God" reflected the justice and power of the Almighty in a splendid way. Henry Adams in *Mont-Saint-Michel and Chartres* takes us back 900 years to the time of the Norman Conquest and tells the meaning of the angel Michael to Christians then. He scribing the Cathedral of St. Michael built on a mense rock off the coast of Normandy. On th pinnacle of the cathedral is a great statue of the angel Michael:

> *The archangel loved heights. Standing on summit of the tower that crowned his church, u upspread, sword uplifted, the devil crawling neath, and the cock, symbol of eternal vigil perched on his mailed foot, Saint Michael he place of his own in heaven and on earth. . . . archangel stands for Church and State both mili He is the conqueror of Satan, the mightiest o created spirits, the nearest to God. . . . The Norm when they were converted to Christianity put th selves under his powerful protection.*

We American Lutherans want peace and har We don't want to fight against evil. We want t evil to committees and boards and divisions and co sions . . . and get reports. But sometime we mus stock of our opposition. For those who want to ex themselves the Jubilee Year offers these concrete tunities:

1. *Martin Luther Speaks to Us*—75 pungent tions from the reformer that deal with ev issues of life. (5c)
2. *Practicing God's Presence*—a guide to famil examination based on six Scripture passages.

3. *Expressing God's Love*—a discussion guide for examining human needs and Christian Service (3½c)
4. *A Day of Examination*—guidelines for the congregation. (7c)

These can be ordered in multiples of 10 from Augsburg Publishing House, 426 South Fifth Street, Minneapolis.)

We Need a "Day of Examination"

"Honest self-examination cannot be taken for granted in a church simply because it teaches justification by faith or traces its lineage to the Reformation," says Jaroslav Pelikan in his prize winning book of last year, *The Riddle of Roman Catholicism* (p. 220). "Repeatedly in Protestant history the churches have forgotten the meaning of justification and have become self-satisfied with their wealth or their political power or their orthodoxy or their moralism. So it has been necessary again and again for the Protestant principle of self-criticism to assert itself against this self-satisfaction and to issue a call to repentance."

The Church "curves in upon itself." It becomes self-centered, smug, selfish, hypocritical—as do individual Christians within it. So said Luther. Why? The Church is human beings "conceived in iniquity and born in sin." From this conviction came Luther's lifelong concern with self-criticism, self-examination in the light of God's Saving Word. Honest and candid self-examination ought to be as much a Lutheran practice as salvation by grace alone is a Lutheran doctrine.

Luther's Catechism: Guide for Self-Examination

There is ready at hand a practical guide for the congregation that wants to conduct an honest self-examination . . . Luther's Small Catechism. Luther, after a tour of congregations, was so shocked by the Biblical illiteracy of the people and their lack of anchor points for their faith and life, that he wrote the Small Catechism, a masterpiece of simplicity and comprehensiveness. If you use your imagination a bit you will find that these five parts of God actually comprehend the whole circle of Christian faith and life:

1. Creed—Platform for Education
2. Commandments—Program of Service
3. Lord's Prayer—Guide to Giving
4. Lord's Supper—Strength for Witness
5. Baptism—Purpose for Living

The *Day of Examination* offered to your congregation for Reformation Sunday uses this simple outline in its first session to help all members see their Church in a "full-circle-view." The "examination" consists, not in testing people on their knowledge, but in drawing from them useful suggestions for strengthening and deepening the Christian life and faith in their congregation. Your answers are cut off with a paper cutter and you keep the booklet.

In the illustration shown above, the Child of God is in the center. The outer circle is the Church from whence come the great gifts of God. The outgoing arrows ask, "What have you done with these gifts?"

How Would We Live Without Our Church?

Out of ancient folk wisdom comes the saying "You don't miss the water 'til the well runs dry." Imagine (if you are able) how life would be if our Well of Living Water went dry. If the Church were suddenly gone. The second session of the Day of Examination poses these questions:

How would you bury your loved one without the service: "Now lettest thou thy servant depart in peace . . ."?

How would you bless your baby without "the Father and the Son and the Holy Ghost"?

This Is the Acceptable Year of the Lord

"The Spirit of the Lord is upon me,
because he has anointed me to preach
good news to the poor.
He has sent me to proclaim release
to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,
to proclaim the acceptable year of
the Lord."

LUKE 4:18-19

In the synagogue at Nazareth when Jesus had finished reading this passage from Isaiah, He said, "Today this Scripture hath been fulfilled in your hearing." Isaiah had looked forward to the acceptable year of the Lord, the year of the Lord's favor. As He began His ministry Christ said, "The time is fulfilled, and the Kingdom of God is at hand" (Mark 1:15). Wherever and whenever the Gospel of Christ is preached and taught and lived we can say this is the acceptable year of the Lord, this is Our Year of Jubilee, now is the ram's horn sounded.

Part Three Is Important

By Sidney A.

In 1638, two years after its founding, Harvard, America's first college, carried out its initial "building program." Under the leadership of President Nathaniel Eaton there was provided "the frame of the new building, digging the cellar, fencing the yard" and "thirty apple trees." The total cost was 156 pounds, less than $750.

Since that day almost 325 years ago thousands of college buildings have been erected on more than 2,500 campuses throughout the United States and Canada.

But the task that faces our generation in attempting to provide a college education for all of those who will seek it in the next few years will make the past seem small. *We are reliably told that in the next twenty years American colleges and universities will erect as many buildings as have been built by all our institutions from 1638 to the present.* At least that is what we must do if we are to house and instruct the students who are expected to enroll in our colleges between 1960 and 1980.

In the next ten years it is estimated that classrooms, laboratories, libraries and dormitories costing $11.5 billion must be provided. Gigantic as such a sum appears to be it is no doubt completely possible of achievement. It amounts to approximately $7 per person or $30 per family annually for the next ten years. The American people can surely do that!

I

The Evangelical Lutheran Church operates seven colleges and two high schools, a small, but we believe significant, part of America's vast enterprise of higher education. Their needs and plans are in many ways similar to those of other educational institutions. The needs are great; the plans are brave.

In 1957 our Church began including in its regular budget an item for building or capital fund needs at our colleges. The adjustments brought about by events following the union of 1917 together with years of depression and war resulted in very little building at our colleges and schools prior to 1941. The sharp rise in enrollments which followed World War II accented the need not only for more buildings but for the general renovation of buildings already in use. Campaigns for funds were carried out and money was borrowed especially for the erection of income-producing buildings such as dormitories.

It became evident to the Church that instead of periodic appeals to congregations for special funds for ings the Church and the colleges would be better by a plan for systematic contributions by the Chur the support of college building programs. (In ad to contributions for buildings church support fo regular operations of the colleges and schools wa tinued and in the years since 1957 has been substa increased.)

In the 1957 synodical budget $500,000 was inclu the Advance Program (Part III of the budget). C amount $453,061 was received and distributed to t stitutions, each of the senior colleges receiving $8 In 1958, with the same amount budgeted $461,21 received. In 1959 $250,000 was budgeted and $2 was received. In 1960 the same amount, $250,0 budgeted.

It will be seen that in each of the years since 19 amount received has fallen short of the amount pla This is because Part III of the budget comes in onl Part I and Part II (the regular operations of the Ch are subscribed 100%. What will happen in 1960 not know at this time but the need for an oversub tion of Part III is apparent in view of the reco the past three years.

These funds are crucially important to the co and schools. While $80,000 or $100,000 does not ordi build a building such as is needed by our institu it can be of great help if it comes regularly beca assists the boards of the schools in the regular pla of building programs and other fund-raising pr needed to insure continuing building operations.

What have Advance Program funds accompli The list is impressive. Augustana College is usi share to assist with the cost of the new college recently completed. At Concordia the major porti the cost of an addition to the college cafeteria wa vided. At Luther a Centennial Fund for the erecti a new science building and college union will b from Advance Program contributions. At Pacific theran a new administration-classroom building is in use, a third of the cost having been provided b Church. At St. Olaf the Church's contributio been combined with those of alumni and other fr in order to make possible a new college union an ministration building. At Augustana Academy thirds of the cost of a new dormitory for boys is provided in this way. And at Camrose Lutheran

ge and Lutheran Collegiate Bible Institute Advance ogram funds have become a part of those which have abled the Canadian schools each to erect a new class- om building during the last two years.

In view of the plans made in 1956 and reaffirmed by e Church in its 1958 Convention the colleges and hools have projected their building projects on the sis of the amounts budgeted. Each of the senior col- ges planned for $270,000 during the four years from 57 through 1960 and Augustana Academy planned · $150,000. Through 1959 each senior college has re- ved $196,515, Augustana Academy $109,175 and Cam- se and Lutheran Collegiate Bible Institute $11,262 each. In order for us to provide each school with the nount originally planned the $250,000 item in the 1960 dget of the Church should be over-subscribed to a al of $415,000! Without such funds the colleges and hools will need to look elsewhere for support or, worse, rmit other areas of their program to suffer while in- btedness on present building projects is removed.

II

Sometimes when we think of the cost of the Church's ucational program we get discouraged. So much is eded! Building costs are high and going higher. More d more students want to attend college. We're tempted become weary and to ask whether we can keep up. rhaps the Church should curtail its program, close its hools, and spend its money elsewhere!

Fortunately these doubts and fears have not prevailed our Church. The past shows an impressive record. In dition to all the rest that has happened at our schools rowth in enrollment, increase in faculties, increase in dowment and other special funds, etc.) the physical ants have been greatly enlarged in recent years. Since 41 forty-five major buildings have been added to our mpuses at a cost of $17,000,000. Approximately $7,000,- 0 of this has been borrowed for the erection of dormi- ries and is being amortized over a period of thirty-five forty years. *But $10,000,000 of it has been given to the hools by the church, alumni, industry and other friends education.* The Church's contribution was $3,500,000, proximately one-third of the amount received for ilding costs.

These figures tell us something:

(1) While the Church does not directly underwrite e major share of the costs of either of the buildings the ongoing programs at our colleges, the amount the urch contributes is large and is often of sufficient size determine the manner and the rate of growth in our hools.

(2) It is important that the Church does not fail to crease its financial support of the schools if they are remain schools of the Church. There is a minimum low which it is dangerous for the Church to go if it would keep its schools and colleges truly institutions of the Church.

(3) Increasingly the alumni and other friends of our colleges are contributing to their support. More and more "larger gifts" from individuals, foundations, and business firms are being received.

(4) In our day growth and expansion are the only alternative to stagnation. There is no "holding the line" in higher education. *Either we move forward or we'll be left behind and one day find ourselves a Church which used to have colleges!*

III

The Advance Program of the synodical budget does not provide funds only for the colleges and schools mentioned above.

California Lutheran College, a new institution being started by five Lutheran Churches, is scheduled to receive $50,000 in 1960 as it has in each year since 1957. These contributions, added to those of the other churches, are being used for the cost of acquiring and developing the college campus at Thousand Oaks, California, and for the erection of the first buildings. The college is scheduled to begin classes in 1961. It is vital that we receive the funds planned for this project not only because of the importance of this new college in the west but also because we are, as a Church, committed to a program with other churches and must do our share in such a joint effort.

Also in the Advance Program for 1960 is an item of $6,675 for the Canadian Student Center Fund. In 1959 our Church completed its contribution to a five year program of the National Lutheran Council through which $1,750,000 is being provided in the years 1956-60 for the erection of buildings near the campuses of non-Lutheran colleges and universities in the United States, which will provide centers for the campus ministry that is carried on there. In 1960 we are planning to contribute our share of a $50,000 fund being raised for a similar program in Canada. Beginning in 1961 The American Lutheran Church will include in its budget an item for a new five-year program of the Churches of the National Lutheran Council to continue this urgently needed program. In a day when learning has, in many quarters, become identified with a general skepticism and cynicism regarding life and God, it is vital for the Church to do all it can to strengthen its ministry to students and faculty in colleges and universities everywhere. Gifts to the Advance Program undergird this program and insure its continuance.

Wherever it may be, the established schools and colleges of the Church, the new college in California or the far-flung enterprise of reaching into every campus in America with the gospel of our Lord, the funds received in Part III of the budget are a vital link, a chief resource. We must succeed in this!

At State Colleges Too

By Harry F. Bang

Of the 14,338 students enrolled in the nine Wisconsin State Colleges during the fall of 1959, almost 4,000 indicated that they were of the Lutheran faith.

The majority of them belonged to member churches within the ranks of the National Lutheran Council, and at least one-third were members of The Evangelical Lutheran Church.

Any figures, however, are only approximate, and the total might be even higher, since the filling out of a religious preference card by a State College student is a voluntary action. And at this point it should be made emphatically clear that no connection or relationship exists between any State College and the extra-curricular religious organizations to which students belong. Furthermore, when a State College is mentioned by name, it is generally the LSA there which is being cited.

As might be expected, the heaviest Lutheran student enrollments are found along the western borders of Wisconsin where, historically, Lutheranism has always had deep roots. Of the 1,708 students enrolled at Eau Claire State College in the fall of 1959, for example, 610 indicated Lutheran on the religious preference cards, and 375 of them belonged to The Evangelical Lutheran Church.

La Crosse State College had 575 Lutheran students out of 1,821, and River Falls counted almost 450 out of 1,233. Superior State College had some 400 out of 1,266, while Stout State College, located at Menomonie, had 400 out of 1,293 students.

At Stevens Point, Oshkosh and Whitewater, colleges located in the central, eastern and southeastern sections of the state, whose enrollments last fall ranged from 1,609 to 2,048, the average number of Lutherans on campus was 400. The smallest total was found in Platteville in southwestern Wisconsin, an area whose religious heritage is not Lutheran, where there were 250 registered Lutherans out of 1,668 students.

A variety of reasons prompted these Lutheran students to choose State College campuses. The first, undoubtedly, was cost. Wisconsin State Colleges charge no tuition—although various assessments, including an incidental fee of $68.50 along with union, student activity, book rental and other fees, amount to about $100 per semester.

A second factor is that the State College may offer instruction in certain specialized fields, such as engineering, industrial arts, home economics and many of teaching, to name a few.

An additional consideration is the rapid expans the liberal arts curriculum within the Wisconsin College system. The liberal arts program was intro in 1951, and during the fall of 1959 almost 4,000 st were studying in this field. All of the Wisconsin Colleges have been bolstering their instructional and adding courses in the liberal arts area. Duri fall of 1959, for example, Eau Claire introduced a in New Testament Greek, largely in response to creasing number of pre-theology enrollees. The colleges have expanded their offerings in philosop somewhat similar reasons, and some may offer in the future.

Lutheran Student Association counselors and advisors tend to agree that there is little differen tween the typical State College student and his c part on the church college campus. Some perc

As one type of service, students present programs at Hor the Aged, hospitals, and for people who are shut-in at

observers point out, nevertheless, that the church c student often has more loyalty to his institutio that, because of the absence of the religious environ it is sometimes necessary for a State College stud have a stronger personal faith.

Each of the nine Wisconsin State Colleges has it Lutheran Student Association unit, with memb open to all whose churches belong to the Nationa theran Council. Despite the number of Luthera campus, however, the number of active LSA'ers

uch lower—a condition sometimes found on church llege campuses as well.

At Eau Claire, some 100 students out of 460 belong- g to National Lutheran Council churches are consid- ed active participants in Lutheran Student Association tivities. The greatest number of "actives" is found at au Claire where students have their own LSA house d a full-time counselor, of which more will be said er. LSA leaders at the other State Colleges reported ywhere from 35 to 85 "actives" on their campuses.

Reasons for the discrepancy between the number of utheran students enrolled and the number of LSA par- ipants are not esoteric. Most of the Wisconsin State olleges still draw the greatest number of their students om their home or contiguous counties. This runs in e sixtieth percentage at some colleges and produces commuting student body. The exception is found at lleges with specialized educational offerings—such as me economics and industrial arts at Stout State Col- ge in Menomonie, or physical education at La Crosse which attract a more cosmopolitan student body.

Assuming increased importance among LSA groups e specially scheduled non-credit courses paralleling the ical college credit offering. These off-campus classes e taught by local pastors or other qualified instructors d may run for a month or an entire semester. Often e courses cut across denominational lines and attract n-Lutherans, and the Rev. Arnold Olson, campus stor at Stout, said that more students enrolled in urses there than generally participated in the more ditional LSA meetings.

The courses serve to continue the religious education young men and women whose religious instruction, too many instances, has been terminated by the rite confirmation. They backstop the faith of individual dents and open up new avenues of knowledge. "If expect to hold students within a church organiza- n," admonished one LSA advisor, "we must take on e job of developing their religious beliefs with their w knowledge in other areas."

LSA Projects

The LSA at Stout has adopted a regular sequence of urses given on a semester basis which include Old stament, New Testament, Basic Christian Doctrines, sic Christian Ethics, the Lutheran Reformation, and Gospel and the Social Order. Prerequisites must be en before students can enroll in the more advanced erings.

LSA at Stevens Point has offered a wide range of urses including the Parables of Christ, Basic Christian ctrine, the Life and Teachings of Paul, Catholicism l Lutheranism, and Courtship and Marriage. The lat- subject stirs interest on many campuses, as do most tters relevant to the personal lives of the students. LSA at Eau Claire tended to pioneer with a special course in Greek and, in addition to regular courses, also offers a Bible study program in conjunction with other denominational groups on the campus.

Along with a well developed program, the physical facilities also exercise a definite drawing power. Alvin Erickson, a seminary student serving his internship at Stevens Point, where he was in almost daily contact with students, has emphasized the importance of being located close to the campus. Most of the LSA groups, however, are forced to find meeting places in churches which may be close or distant, although at Stout office space is rented above a bank which is adjacent to the college.

A Great Home Mission Field

Perhaps the optimum situation in the Wisconsin State College system exists at Eau Claire where the LSA is lodged in a lovely 11-room mansion which is located across the street from the college's campus school building. And this condition is the goal of other LSA groups.

The Lutheran Center is open from 8 a.m. to 10:30 p.m. on weekdays and until 12:30 a.m. on weekends, thus conforming to dormitory hours in effect at Eau Claire. The lounge is open for student use during the day and evening and Miss Owen, campus counsellor, is available daily for counseling work. A special chapel is used for individual meditation as well as for the holding of special worship services. A considerable number of local or commuting students eat their sack lunches at the Center.

Several other LSA groups at State Colleges are moving in the direction of full-time counselors or the securing of Lutheran Student centers. During 1959, a Lay Pastor Local Sponsorship Committee was started at Oshkosh to affiliate with the Wisconsin Lutheran Foundation, and there are hopes of having a full-time counselor there within two years. Lutheran students at Stout formerly shared a counselor with Eau Claire, but now have a campus pastor on a part-time basis. And students at Superior have been attempting to stir up interest and raise funds for a center.

If enrollment projections can be believed—the Wisconsin State College system will have 25,772 students in 1965 and 31,222 in 1970—The American Lutheran Church and its sisters within the National Lutheran Council face a formidable task in giving spiritual succor to the students who, for one reason or another, elect to attend state institutions. This is a responsibility which transcends the church-state barrier. Pointing up this challenge was an LSA advisor who insisted that "one of the greatest home mission fields open to the Church today is on the State College campuses." And the responsibility must be assumed by local churches and the Church as a whole, he added.

A Preview of

The New Lutheran Standard

By Edward W. Schr

The new Church will have a new church paper. That, of course, is to be expected. And the new church paper will begin publication when The American Lutheran Church begins full-fledged operations, namely, on January 1, 1961. To be more specific, the date of the first issue of the new paper is to be Tuesday, January 3, 1961.

Members of the three uniting Churches, both pastors and lay people, have expressed a lively interest in the new paper. This is gratifying. For the questions that have been asked show that the official paper of their church means a great deal to these questioners. Their present church paper has proved a tried and valued friend and they are eager to make the acquaintance of this new friend who will replace their old friend.

What will this new paper be like—in size, in format, in contents, in appearance? How often will it be published? Will it be totally unlike any of the three existing papers or will it perpetuate some of the best features of the present papers? How much will the new paper cost, and will there be a special Honor Roll rate? It is to such questions that this article is addressed.

To begin with, as most of you already know, there is one matter in connection with the new paper which the new Board of Publication and the new editorial staff did not have to settle, namely, the name of it. In the Articles of Union which the Joint Union Committee drew up, it is stipulated that "the name of the new official church periodical shall be *The Lutheran Standard*." "The inclusion of this name in the Articles of Union," the document continues, "does not preclude the right of the Church to change the name at some future date."

There is little question that the name of the new church paper was determined very largely by the fact that for 118 years—almost to the day—a Lutheran church paper has been published under that name, first by the former Joint Synod of Ohio, then by American Lutheran Church. Very, very few church publications in America have been published under the same name for that length of time—perhaps only three or four of them. Hence, it is little wonder that the Joint Union Committee wanted to preserve that historic name for posterity.

So far as the connection between the new paper and the present church papers of the three uniting Churches is concerned, the Articles of Union say explicitly that the present church periodicals "shall cease to be published as official church periodicals, and their subscription lists shall be consolidated on December 31, 1960." The existing church periodicals in the three Churches are the *Ansgar Lutheran* and *Luthersk Ugeblad* (Danish language organ) of the United Evangelical Lutheran Church, the LUTHERAN HERALD of The Evangelical Lutheran Church, and the *Lutheran Standard* and *Kirchenblatt* of American Lutheran Church.

It is, of course, the earnest hope of those especially charged with the publishing enterprises of the new Church that all present subscribers will continue as interested subscribers and readers of the new paper, and that the number of subscribers will increase from month to month so that the new paper may be able to exercise an increasingly effective ministry in the new Church.

So far as the general character of the new paper is concerned, although it will literally be a *new* paper, it will not be a radical departure from the official English organs of the three uniting churches. All three of these papers are of *Time*-size rather than of *Reader's Digest*-size format, and that format will be continued. All three of these papers contain church news, general interest material, and specialized columns of one kind or another, and these three categories will be found in the new paper. All three of these papers seek to be channels of communication to their readers on matters relating to individual sp life, the home, and the congreg to the program of their resp churches, and to the state of Ch dom as such, and the new C will have these same fundament jectives.

To this it may be added th price of the new paper will b stantially the same as that of the ent papers, namely, $3 per ye individual subscriptions and $ year if subscriptions are sent in Honor Roll basis, which mean the congregation makes provisi send the paper individually to home in the congregation and th publisher deals with a single sentative of the congregation i transaction.

Outstanding changes in the ne per as compared with the present will be these:

1. The new paper will employ in its make-up.

2. The new paper will be pub every other week instead of wee

3. The new paper will conta pages instead of 16 pages, the size of the present *Lutheran Sta* and *Ansgar Lutheran,* or 24 page usual size of the present LUTH HERALD.

There is an intimate connectio tween all three of these changes

The judicious use of color i signed to give the new paper incr eye appeal and to add to the attra ness of its appearance without ro it of its virility as a bona fide c paper. Combined with the use of will be the use of a good quali hard finish paper. The new *Lut Standard* will be printed on a color offset press.

The increase in the number of has been made to permit g breadth and depth both in repo news and in handling general in or feature material.

Coupled with these two ch and in line with the new paper's damental desire to make the maxi

itual impact upon the greatest pos-
e number of people is the change
n a weekly to a bi-weekly publica-
.

Undoubtedly, this will strike pres-
readers as the most revolutionary
he changes in the new paper. To
sure, even before this change was
ided upon, some readers had ex-
ssed a preference for a bi-weekly as
r against a weekly.

And it is to be noted that some of
latest and most successful periodi-
are bi-weeklies. In the secular
d, *Look* magazine is a well-known
mple of an effective bi-weekly. In
religious field, *Presbyterian Life,*
ich is a comparatively new publica-
and which has achieved amazing
cess in mass circulation since it goes
about 87 per cent of all the homes
its constitutency, is a bi-weekly, or
ier a semi-monthly, published twice
h month. *Together,* the widely cir-
ated Church periodical of the Meth-
sts, is a monthly. So is *The Episco-
an,* which began publication as re-
tly as last April. The Lutheran
urch—Missouri Synod, of course,
published a bi-weekly, the *Lu-
ran Witness,* for years. This paper,
has achieved notable circulation
cess.

n other words, experience abundant-
proves the practicability of a bi-
kly. And there is reason to believe
, with mounting publication costs
a desire on the part of churches
reach the maximum number of
nes through this channel of com-
nication, the wave of the future
vith the bi-weekly.

Frankly and bluntly, the situation
y be summed up something like
: If an attractive paper is to be
lished on good quality paper and
h the use of color that has a suffi-
nt number of pages to offer its
lers a substantial reading fare and
rge enough editorial staff properly
edit the paper, either the subscrip-
price must be considerably higher
n that of the existing papers, or
e must be a large subsidy from
ne source or other, or the doors
st be opened to general advertising
most every description, or the paper
st be published less frequently than
y week. To make the greatest pos-
e spiritual impact on the greatest
possible number of readers the editors, publishers, and Board of Publication of The American Lutheran Church came to the conclusion, after considerable study and discussion, that the last named alternative was the best.

The new paper is to be published every other Tuesday, beginning with Tuesday, January 3, 1961. The initial subscription list will be at least 250,000. This represents about 40 per cent of the homes in The American Lutheran Church. Because the editors and the publishers are convinced that the church paper is a tool that can be used effectively by the individual, the family, and the congregation, and that it serves an important purpose both in fostering individual spiritual life and growth and in undergirding the work of the local congregation and of the Church at large, they are committed to do their utmost to increase the circulation of the paper and to reach more and more of the 380,000 families who do not as yet benefit from this channel of communication.

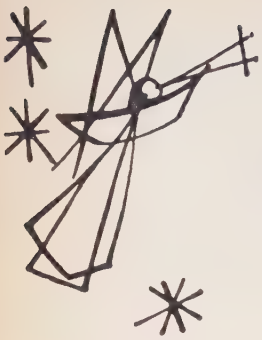
As editor of the new paper the Board of Publication and the Joint Union Committee elected the writer of this article. Additional editors elected by the Board of Publication are the Rev. Wilfred Bockelman, associate editor of the present *Lutheran Standard;* the Rev. Rolf Aaseng, at present editor of the *Lutheran Teacher,* published by Augsburg Publishing House; and the Rev. Lewis Holm, presently a member of the editorial staff of the Wartburg Press who has been revising the American Uniform Sunday School Series. The new *Lutheran Standard* will also enjoy the part-time services of Dr. John Jensen, present editor of the *Ansgar Lutheran,* who will be on the editorial staff of the Augsburg Publishing House after the first of the year.

A few specifics may be added regarding the contents of the new paper.

About seven pages of it are to be devoted to church news of all types. About ten pages will be used for general interest features of all types. Ordinarily two pages will be used for editorials and a maximum of six pages will be used for advertising of all types, including classified advertising and the Parish Conservation program.

The remaining seven pages will provide for the cover, the table of contents page, and several regular columns such as the Question Box, letters to the editor, a devotional page, a columnist's page of comment, and a family page. Plans are also in the making to include news and comment from both the Washington, D. C., scene and the Canada scene from time to time.

Making plans for the new "Standard" are (l. to r.) Associate Editors Rolf Aaseng and Wilfred Bockelman, Editor Edward W. Schramm, and News Editor Lewis Holm.



Your Christmas greetings and presents to missionary friends must soon be sent if they are to receive them during the Christmas season. There is nothing so heart-warming for a missionary as a good pile of Christmas mail from friends at home.

Here is an approximate time schedule for mailing and the addresses of your missionaries on the field. Airmail postage to all of these countries is 25c per half ounce, except to Brazil and Colombia which is 10c per half ounce and to France, which is 15c per half ounce.

Regular mail: 8c per ounce to all countries, 5c per each additional ounce.

Parcel post: Inquire at your postoffice. Parcel post packages must be well packed, plainly addressed, marked "Gift—Not for Sale," and should not exceed 11 pounds weight.

We can recommend periodicals and books of various types for missionaries as very acceptable Christmas greetings.

To:	Airmail:	First Class:	Parc
Formosa (Taiwan) ...	6 days	45 days	4
Hongkong	6 days	40 days	4
Japan	5 days	30 days	3
Brazil	14 days	30 days	30-6
Colombia	4 days	15 days	2
Madagascar ...	10 days	60 days	60-9
South Africa	7 days	40 days	4
Sudan	6 days	60 days	60-9
Tanganyika	7 days	35 days	4

Christmas Mail for Missionaries

BRAZIL, SOUTH AMERICA

Aamot, Rev. & Mrs. John G., Paranavai, Parana, Brazil
Abel, Rev. & Mrs. John, C. P. 616, Londrina, Parana, Brazil
Becker, Rev. & Mrs. Louis O., C. P. 277, Dracena, Sau Paulo, Brazil
Fedde, Rev. & Mrs. Robert, C. P. 28, Cianorte, via Maringa, Parana, Brazil
Kasperson, Mr. & Mrs. Robert, 2423 Como Ave., St. Paul 8, Minn.
Landvik, Rev. & Mrs. Elden, C. P. 955, Presidente Prudente, Sao Paulo, Brazil
Lee, Rev. & Mrs. Otis, C. P. 945, Londrina, Parana, Brazil
Maland, Rev. & Mrs. Robert, C. P. 490, Marilia, Sao Paulo, Brazil
Mathiasen, Rev. & Mrs. Peter (UELC) C. P. 3, Loanda, Parana, Brazil
Nelson, Rev. & Mrs. David J., C. P. 352, Campinas, Sao Paulo, Brazil
Olander, Rev. & Mrs. Edward, C. P. 352, Campinas, Sao Paulo, Brazil
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Olson, Rev. & Mrs. Harold, Apartado Aereo 4980, Bogota, Colombia
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* *Note*—Regular mail address for Bogota: Apartado Nacional 29-16.

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Flaten, Rev. & Mrs. Donald, Poli via Garoua, Cameroun, Africa
Flugstad, Rev. & Mrs. Luther M., Tchollire par Garoua, Cameroun, Africa
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Jergenson, Rev. & Mrs. Conrad, Meiganga via Doula, Cameroun, Africa
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Johnson, Mr. Ernest, Tchollire par Garoua, Cameroun, Africa
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Lewis, Miss Doris, Cambridge, Iowa
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Martenson, Rev. & Mrs. Robert, Poli via Garoua, Cameroun, Africa
Mathre, Rev. & Mrs. Raymond, Poli via Garoua, Cameroun, Africa
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Fictions

To Tell a Story

The storm of protest arising against television programs and contemporary novels and movies has as its primary target something in itself relatively innocent—the story. The story is as old as human history; through the centuries it has formed the basis for great teaching; it appears again and again in the Scriptures. In its simplest form the story is a recounting of a happening with a doubtful issue. It can be a *true* account in the sense that the thing told actually happened, but it need not be true in this sense. The pleasure arises from the illusion of reality—the curious magic worked by words, which Aristotle called imitating an action and which convinces us that what we hear or read might well have happened.

Story and History

There are a good many people who insist that only the true (in the sense of what really happened) has any value and that fiction is to be discarded as both frivolous and untrue. But this is manifest nonsense, for on this basis we must rule out not only fairy tales but fables and even parables. There are people with a misguided sense of veracity who try to make the parables of our Lord *true* stories in the sense that their events can be dated and placed, but even if this were possible, it is certainly not necessary. Having said this, however, we must not neglect the historical truth of that which is supposed to be history. The tendency of some Biblical scholars to treat the history of Scriptures with irritating nonchalance, as if it did not matter where Jesus lived or when or that He lived at all, must obviously be resisted. To recognize that fiction has a place is not to say that we can regard all history as a fable.

Pleasant and Useful

Not only does fiction have a place; it also has a proper pleasure. We need not, as Christians justify the reading of a story on the grounds that it points an obvious moral. God has placed in us the capacity for taking delight and for experiencing pleasure, and although it is certainly true that our ultimate delight and our final pleasure are God, He does not begrudge us a range of minor delectations which may serve to beguile the dreariness of the pilgrimage while they point beyond themselves to Him who is blessed forever. To delight in nature, in books, in friendship, in our families, in the contrivances of art—all these things are relatively innocent and should not be enjoyed with a feeling of oppressed guilt.

Criterion of Pleasure

But there are clear limits for those who love. Augustine speaks of the bird-lime of concupiscence—the imminent peril of becoming attached to the pleasurable. Innocent delight in the work of the artist can degenerate into a total preoccupation. Ingmar Bergman, the great Swede, is supposed to have expressed willingness to sacrifice *everything* to his art. To a Christian this is not only rubbish; it is idolatry and heathenism.

The tendency of many modern writers to exhaust the categories of violence, horror, perversity, and corruption on the grounds that it is honest art reflects the pride, *hubris* from which it is well to flee. I understand that Bergman's latest film, "The Spring of the Virgin," concentrates on a rape. Tennessee Williams is currently specializing in more complex forms of rot. It may not be possible or desirable to censor these infections, but it is possible not to bother with them, as the second-century Christians who would no longer stain their hands with the brutalities of the arena.

Discipline of Desire

Aldous Huxley once observed that every love requires a discipline. The disciplines imposed upon the literature of the West by sixteen centuries of Christianity seem now to be relaxing in an orgy of shameless self-indulgence. Christians will do well to deplore this collapse of standards and morals rather than conniving with it. If a clear choice must be made between art and sanctity, we have no real alternative.

Studies in the Book of Deuteronomy

By C. L. Bruland

Have you ever despaired in your Bible reading because you missed in reading the real significance a passage? For example take a quick look at Matew 1:1—4:11. Old Testament names plus twelve spec references from the Old Testament are found there- Look also at John 19:23-37, and find its four Old stament references. In fact all of the New Testament full of Old Testament quotes and references, and it dily becomes apparent that the evangelists and apos- read their Old Testament and saw real significance what they read.

Through the use of cross references find the Old stament references in Matthew and in John, and be nest. Do you see in the Old Testament writings what New Testament writers see? Isaiah 7:14 is easily preciated; or *is* it in its total context? Also what of alms 22, 34 and 69? What of Deut. 6:13,16 and 8:3? d you in your reading of the Deuteronomic verses derstand them well enough to make an application as l Jesus in His struggle with Satan?

To such interrogation as above most will acknowlge: "I read, but I just don't get the impact and relanships of the Old Testament with the New. What is matter?" Rather than giving up, or continuing in s missing of meanings, let failure serve as a challenge improve and correct. The meanings are there. The k is to find them and appropriate them into one's n spirit and thoughts. As a consequence of this think-, Deut. 6:13,16 and 8:3 should be made into a study "carrying" and "digesting" in relationship to its use Matt. 4. Ponder the use of "fear" in the Old Testant and "worship" in the New Testament. The New stament term is a correctly used synonym, and wisely osen.

Further, be alert to this fact. Deuteronomy not only influence upon the New Testament, but it also has mendous influence on remaining books in the Old stament. Its thoughts and language appear in book er book in the Old Testament. For example, Isaiah e is actually a dramatic application of Deut. 4:26; 18,19 and 31:28 (N.B. context of latter). Consequentif one gets a good grasp of Deuteronomy, one can d the remaining part of the Old Testament with reved interest and understanding.

st Study: Deut. 8-11 needs careful review. Always p reading and rereading so that you can relate one pter to another and thereby follow the overall think- of the author. The earlier study on Deut. 8-11 sought to guide you in discovering a struggle that exists within man. Man would choose to exalt himself; rather man's sole "praise" is to be his God.

(A) Read again 8:1-10. Note and underline the exhortation in 8:1 and 8:2. Of the second, "You shall remember all the way . . .", ask: "Why remember?" Your answer will have to do with the Lord's humbling, testing and disciplining. This humbling, etc., was to teach that which is stated in 8:3b. What is the significance of 8:4; also 8:15,16? (B) Deut. 8:11-20 contains three exhortations (underline) built around an anticipation of prosperity. The "heart" that is "lifted up" (vs. 14) reasons: "My power and the might of my hand has gotten me this wealth" (vs. 17). Read, then, about "Take heed . . ."; "Beware . . ."; and "You shall remember . . ." (C) Deut. 9:1—10:11 begins with the fourth occurrence of "Hear, O Israel." Be sure to discover what Israel is to "know" in 9:3. The heart of these two chapters lies in another anticipated statement, Deut. 9:4—a reasoning of the flesh. Moses' answer to the statement of 9:4 is penetrating and so very honest. Read his first answer in 9:5. (See also Gen. 15:16.) His second answer is 9:6—10:11.

Be sure to catch the words and context of "a stubborn people" (3 times), "provoked to wrath" (4 times), "rebellious" (3), "turned aside quickly" (2), and "sinned" (3). *And,* if 9:4 is a wrong answer, do you find the correct belief? (D) Deut. 10:12-21 is the beginning of a powerful summary statement. (E) Deut. 11:1-25 is a continuation of Moses' final summary and exhortation. The key here is in the three "therefore's" and the "for's." (F) 11:26-33 is a "blessing and a curse."

2nd Study: Deut. 12-26 comprises nearly 70 laws. (A) The root from which such behavior and faith is to spring is to be found in Deut. 1-11. The varied applications, many given before in Exodus, Leviticus, and Numbers, cover a wide range of life: the religious, the economic, the legal, the social, etc. Mark each law as you read. (B) There will easily be discovered many references that enhance understanding of later books. Here are only a few: Read Deut. 21:22 in reference to Gal. 3:13; Deut. 24:12,13 with Amos 2:8; Deut. 25:19; 25:5-10 with Ruth. (C) Most important—but oh so casual in its appearance—is Deut. 18:15-22. One could so easily miss its significance, but not so with the New Testament writers and people. See John 1:21 and Acts 3:22,23 and 7:37.

For the Family Altar

J. R. Hest

Toward the Eighteenth Sunday After Trinity

Life's Purp

The Epistle: Romans 10:1-13 • The Gospel: John 10:23-38

Monday, October 10

THE SERVICE OF GOD

Joshua 24:15

"But as for me and my house, we will serve the Lord."

So said Joshua, valiant soldier and leader of the Israelites, as they came into the land to possess it. In their settling down there was a parable; their wandering was over in both the physical and the spiritual sense. No longer were they to "be on the loose" for now they had a land which was to be their own. Likewise, they were to come to a decision respecting allegiance to God. Joshua was sure of his own personal stand and he said so. He knew that the best thing he could do with his life was to make it a dedication to the Lord. In whose service are you living?

What greater purpose may I have in life, than to live in service to You, O Lord! Help me to keep myself and my desires dethroned, and my hands from grasping the things of earth, that all I think and say and do may be a dedication to You. Amen.

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Tuesday, October 11

KINGDOM SEEKING

Matthew 6:33

"But seek first his kingdom and his righteousness, and all these things shall be yours as well."

These words of Jesus speak eloquently to our own day, and particularly to those of us who live in a land of plenty. Beset by an over-running supply of material goods on every hand, and beseiged by a constant din of advertising, we soon feel that we *must* be surrounded by all these things; that life simply is not complete without them. Unless we are careful about this we will be as mistaken as the Rich Fool who had his barns filled but was empty in soul. The first objective in life is to be made right with God, to seek the Kingdom, to be at peace. This is what matters.

Give unto us, dear God, a right sense of values so that we shall realize the supreme importance of tending to needs that are first in Your eyes; the needs of the soul, the needs of the inner man, the needs of the spirit. In the Name of Jesus we pray. Amen.

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Wednesday, October 12

THE FATHER'S WILL

John 4:34

Jesus said to them, "My food do the will of him who sent me, a accomplish his work."

In saying this Jesus made it plai doing the Father's will was to Hi primary importance. It was as food the maintenance of the body. Thr out all His life He sought to do th of God. This was the pattern, the c As with Jesus, so also with those belong to Jesus; they no longer their own desires but follow after their sanctified desire seeks. Such a is one that is controlled by the man" which is created by God. W termine the will of God by readin Word and speaking with Him in p

I am not here, O Father, to d please, but to do as You have taug to please. Your will is my pleasure, leading is my life. In all that I do me always to seek Your will that I accomplish the work You have se to do. Amen.

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Thursday, October 13

A TASK TO DO

John 17:4

"I glorified thee on earth, having accomplished the work which thou gavest me to do."

Jesus knew exactly why He was here. In His prayer to the Father as recorded in the beautiful Seventeenth Chapter of John, he stated that the purpose in His coming to earth was to do the work His Father had sent Him to do. That work was to declare the Father and to give Himself as a ransom for sinners. Each of us has a purpose in life, a task to do. This task is to render a service to God. This is not to be confused with our occupation. Our work also glorifies God, and through it we not only earn our living, but create means whereby we may aid our fellowmen.

I thank You, heavenly Father, that there is a place for me in the scheme of things here on earth; that I have a job to do that provides for my daily needs, and that through it I can glorify You, and beyond it I can bring witness to You. Amen.

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Friday, October 14

IF ONLY

Acts 20:24

"But I do not account my life of any value nor as precious to myself, if only I may accomplish my course and the ministry which I received. . . ."

Paul guarded most zealously the high purpose to which he was dedicated. One thing he had in mind; that was to be a faithful Apostle, a good servant of the Lord Jesus. Nothing else mattered if only he could accomplish this. When this spirit takes hold then the purpose to which we are called in Christ Jesus is well launched and protected. Too often dedication to the Kingdom limps under half-hearted application, sputtering fitfully now and then under momentary inspiration which soon evaporates again.

Fill us, gracious Jesus, with a fear that we might lose what we have, unless we tend to it. Fix us with a full view of the real purpose we have in this life and make it central so that all of life will revolve about the hub of the high purpose in You.

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Saturday, October 15

NOT YET

Philippians 3:12

Not that I have already obtaine or am already perfect; but I press make it my own. . . .

There is a temptation sometim feel that "I have gone about as I can." This is true in certain are person reaches a certain physical h and that's it; he rises so high i organization, and that is as far as h go. But in the spiritual life, this i so. Paul never "rested on his oars,' ing that he had made it. In fact, h he had not made it, nor was he a perfect. His idea was to press on. is a form of growth and improv that never ends until we are called to glory.

Forgive our premature conclusio Lord! As though we have finishe course! Supply us with a full meas courage and a true desire to go on ing in grace and in knowledge unt have attained to the stature of the ness of Christ. Amen.

gregation Foe . . .

Bishop Reeves Deported

Two days after his return from five nths' voluntary exile, Anglican hop Richard Ambrose Reeves of annesburg, staunch foe of South rica's apartheid (racial segregation) icies, was secretly deported to Eng-d.

Surrounded by nearly a dozen se-ity branch detectives, Bishop Reeves s placed aboard a South African ways plane while it was still in hangar at Jan Smuts Airport. His t had been reserved by authorities der a different name.

The 60-year-old bishop had been ved with the deportation order and en 30 minutes to pack. There was ne of the country's usual exit for-lities.

Immediately following disclosure of government's action, the World uncil of Churches in Geneva called its member Churches in South rica to prepare a full report on Dr. eves' deportation.

Dr. Reeves fled South Africa earlier s year to escape feared arrest when tate of emergency was declared fol-ving racial riots and killings by ice. He was responsible for starting investigation into the incidents. He t went to the British protectorate Swaziland, and then to Salisbury, uthern Rhodesia, before going to ndon.

The bishop, a Briton, was deported der a law providing for such ac-n "in the public interest" in the e of any non-South African.

His attorneys had planned to take ion in the Supreme Court, but the iner departed before they could do

Enroute to London, Bishop Reeves s visibly upset on arriving at Salis-y. He said he had no idea why he d been deported, and charged South rican police with "blatant, outright ag" and deliberately deceiving him o thinking he would be permitted see his lawyers before departure.

The South African radio quoted Interior Minister J. F. Naude as saying only, "Bishop Reeves was deported to England this morning," without any further information.

In urging an investigation, Dr. Robert S. Bilheimer, WCC acting general secretary said: "We deeply regret reports received here that Bishop Reeves, who is a WCC Central Committee member, is unable to continue his work in South Africa."

Dr. Bilheimer added that until the South African Churches' report is received, "no further comment can be made." He acted on behalf of Dr. W. A. Visser 't Hooft, the council's general secretary, who was on vacation.

Clergy Learn Labor Problems First-Hand

Clergymen of United Presbyterian churches whose members tend to be professional, managerial and business people have been acquiring a better understanding of labor problems, the Board of National Missions, United Presbyterian Church in the U. S. A., was told at its annual national staff meeting in St. Paul, Minn.

Reporting on the Presbyterian Institute of Industrial Relations in Chicago, Dean Marshal L. Scott said hundreds of the denomination's ministers have attended three-week seminars since the institute was started in 1945.

During the seminars, clergymen visit factories and labor union headquarters, watch men at work, talk to union and management people and study the problems of running a business enterprise.

They also are briefed in other areas of industrial life, such as race relations, housing and political action. Similar seminars, Mr. Scott noted, are now being set up for laymen.

In addition, the dean said, each summer for 11 years the institute has placed 40 to 45 theological students in industrial jobs where they work incognito as laborers.

–RNS Photo

FROM COMMUNIST PROPAGANDA TO CHRISTIAN EVANGELISM—This former Communist in South India (right) has turned from writing Red propaganda to producing Christian tracts and plays. He also goes about teaching villagers from the Bible and instructing many in how to read it.

Students Challenge Churches on Race

Churches throughout the country were challenged by the National Student Christian Federation to open their membership roles and pews to all sincere believers regardless of race.

In a report on "Students and Segregation—a Declaration of Christian Intention," the federation at its General Assembly in Denver, Colo. also reaffirmed its support of sit-in and other non-violent demonstrations against segregation.

The federation, which represents student movements of a number of Protestant denominations, asked congregations "to determine, if they have not already done so, and to make it known (even by paid advertisements in local newspapers if necessary) that their worship services are open for any, irrespective of race, who will come sincerely and devoutly to worship the God revealed in Jesus Christ."

Churches were urged by the students to fix a date when they would entertain applications for membership from persons of all races; to open other church activities, such as Sunday schools, to all; and to make a public stand for equal economic opportunity, racial freedom, and equality and justice for all peoples.

"Requests for open church membership are coming now and will increase," the federation declared. "There is no Christian reason whatever for attempting to exclude Christians from any congregation on the basis of race. Let the Church be the Church."

In reaffirming endorsement of sit-ins against discrimination (supported last March by the federation's Central Committee), the students said that such non-violent protests can be used as "a Christianly justifiable means, not against the rule of law but against the wrongness of particular laws and customs."

"We also believe," the youths said, "that there has seldom been given to the Christian churches in our country so obvious an obligation for the Gospel of Reconciliation."

BARTENDERS OUTNUMBER CLERGY

The United States has fewer clergymen than it has bartenders.

The nation has 193,467 bartenders and only 167,471 clergymen, according to statistics on occupations and professions published in the annual edition of the Statistical Abstract of the United States, published by the Census Bureau.

Another fact disclosed by the Census Bureau of concern to churchmen is that nearly 3,000,000 mothers with children under 12 years of age now hold full-time jobs (35 hours a week or more) outside the home to help supplement the family income. This is the largest number of working mothers ever reported.

First Czech Missionaries?

Recent archeological discoveries in Czechoslovakia are leading church historians in Prague to revise their views concerning the beginnings of Christianity in this country.

Until now it has been assumed that Christianity was introduced by the missionaries SS. Cyril and Methodius of Thessalonica who had been sent to Moravia in 863 by the Emperor of Constantinople on the invitation of Rastislav, the Duke of Greater Moravia.

The new discoveries, however, indicate that Cyril and Methodius came to a country that had already been Christianized to some extent, probably by missionaries from Ireland.

Church Challenges East German "Generosity"

Recent claims by the Soviet Zone press and radio that the Evangelical Church was receiving "generous financial assistance" from the East German government were challenged in Hannover by an official Church publication.

Evangelische Welt (Evangelical World), organ of the Evangelical Church in Germany (EKID), commented on a report by the East German Secretariate for Church Affairs that the government since its foundation had paid $1,350,000 towards the reconstruction and preservation of church buildings, and about $18 million to subsidize the salaries and pensions of Protestant clergymen, their widows and orphans.

Government contributions to churches, the publication said, were made only to those of artistic, historical or monumental value. If pointed out that the total divided among East ... many's 9,824 Evangelical chu... represented approximately $9 for... church.

Government contributions to sa... and pensions, it said, were 40 per... below the levels established by ... German's political predecessor, ... Prussian state.

The Evangelical publication ... that allocation of subsidies to m... ters had become a "pedagogical ... ure" in the hands of the autho... Clergymen who are considered ... loyal to the Communist regime, ... regional church groups who ... meetings not approved by the go... ment receive no payments, it decl...

Rejecting a claim by the secret... that there was no persecution o... church in East Germany, the pu... tion charged that the Communist ... ernment had:

Hindered Church fund-raisin... restricting house to house collecti...

Discontinued state collection... church taxes, forcing the chu... to set up a costly tax administrat...

Denied the churches the us... municipal tax records.

Interfered with the transfer of ... funds from West Germany and al... to Soviet Zone parishes.

SEAL CHURCH DOOR

Communist authorities, acting up... orders of the state prosecutor of ... Wolmierstedt area in the Magg... burg District, Soviet Zone, ha... sealed the doors of an almost co... pleted Roman Catholic church a... banned the continuation of constr... tion work.

The new church, which was to ... consecrated at the end of Septe... ber, is located at Kollwitz and is ... serve a congregation of about 8... Catholics living in Kollwitz prop... and several other nearby villages.

Thus far, Catholic services he... been held on Sundays on the pre... erty of a Protestant church in K... witz, and on workdays in an at... room which once had been us... to store grain. Most baptisms a... weddings were performed in t... attic. Catholic and Protestant vol... teers have contributed over 4,5... hours of voluntary labor during th... spare time toward the building of t... new worship center which since ... was planned in 1956 had been t... object of various obstructive me... ures by the Communist authoriti...

Catholic sources reported that t... state prosecutor gave as a reas... for the action that "the church w... not necessary."

in Inter-Church Seminary Plan

n an unprecedented action, the Lu-ran World Federation's Commis-n on World Mission declared in koba, Tanganyika its willingness to tribute to an inter-confessional theo-ical training program in Africa.

t the closing session of its annual rged meeting Aug. 29-Sept. 2, the mission voted to commend to the rnest consideration" of Lutherans Cameroun a plan for a joint uni-sity-level theological faculty at Ya-de with the backing of the Theo-cal Education Fund of the Inter-ional Missionary Council.

said that if the Lutheran mission rds which have work in that coun-—those of The Evangelical Luther-Church in the United States and Norwegian Missionary Society—de-to take part in the joint venture, M give $10,000 as a capital grant ard its realization.

he grant amounts to two-thirds of sum requested for a professor's dence. The two boards would be d to supply the other third as part heir contribution to the undertak-Participation would involve also ming a share of the institution's rating costs.

nadians Agree on Gospel We Preach'

epresentatives of Canadian Luther-m, meeting in Winnipeg for two of doctrinal discussion, unani-sly adopted a seven-point statement agreement on "The Gospel We ch."

resent at the conference were 28 esentatives from 12 Canadian dis-s or synods of seven parent bodies he United States.

fter hearing three papers on the ect, "The Gospel We Preach: Its tent; Its Purpose; Its Results; Its vancy; and Its Source," the group ussed in detail a one-page sum-of seven brief paragraphs. As ly approved, the statement said:

The gospel is the good news of 's promise and their fulfillment in st, who by His perfect obedience, suffering, death, and resurrection, has redeemed man from the fall and its consequences.

2. The Gospel is the central message of God's unchangeable Word through which God offers, conveys, and affirms the forgiveness of sins, thus imparting life and salvation to those who believe it.

3. The Gospel is the true, divine, saving means of grace. It gives to the sacraments, Holy Baptism and the Lord's Supper, their saving power. It creates faith to accept what it offers.

4. The Gospel is God's unconditionally free offer of salvation to all men; its rejection seals man's condemnation.

5. The Gospel is the means whereby God gives, together with faith in Christ as Saviour, the desire and the ability to do His will by giving us both victory through Christ in the struggle with our sinful nature and grace to grow in the virtues which characterize the new life in Christ.

6. The preaching of the Gospel is the proclamation of the Christ of the Scripture; God incarnate, who died for our trespasses, rose for our justification, and lives and reigns with the Father and the Holy Spirit, who together with the Father sends the Holy Spirit; He is the head of the Church, which is His body, and He will return to judge the living and the dead.

7. The Lord, who builds His church through the preaching of the Gospel, has expressly commanded, that they who believe in the Gospel must bear witness to it; "Go into all the world and preach the Gospel to the whole creation" (Mark 16:15).

Ultra-Conservatives Set New Lutheran Church

A new Lutheran church body, known as "Church of the Lutheran Confession," was organized in Watertown, S. Dak. by Lutherans who have withdrawn from synods affiliated with the Synodical Conference of North America.

A total of 45 pastors, three teachers and 22 lay delegates attended the convention and adopted a constitution and doctrinal statement for the new body.

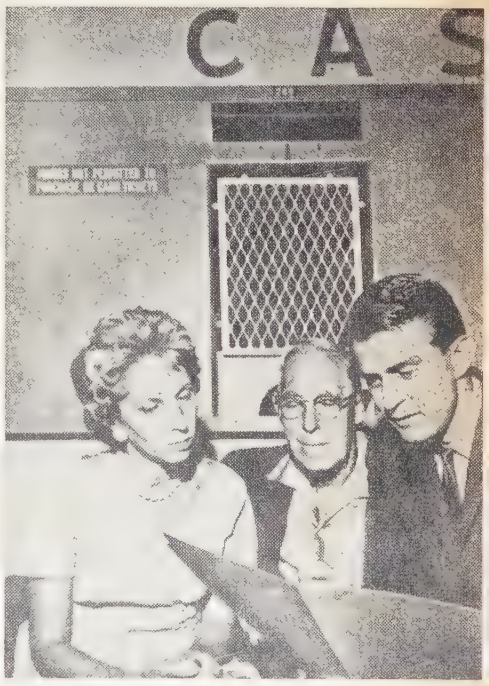
They represented some 3,500 ultra-conservative Lutherans and their families dissatisfied with doctrinal practices of their former synods, including the Lutheran Church—Missouri Synod, the Wisconsin Evangelical Lutheran Synod and the Evangelical Lutheran Synod.

Previously the group had worked as the Interim Lutheran Conference and had established the Immanuel Lutheran high school, college and seminary in Mankato, Minn.

After its organization, the convention recessed until January when it is expected to reconvene, probably in Sleepy Eye, Minn., and elect permanent officers and incorporate.

The Rev. M. J. Witt, Spokane, Wash., is interim chairman of the conference, and the Rev. Paul Nolting, Sleepy Eye, secretary.

No congregations will be accepted into membership in the new denomination until after the January meeting.



CHURCH BORN AT RACE TRACK—Sitting before a parimutuel betting window, a steering committee meets at the Los Alamitos race track near Long Beach, Calif., to map plans for a new congregation of the United Lutheran Church in America. Lacking other facilities the congregation under the leadership of the Rev. H. Carl Roessler (right) decided they would have to "use the race track facilities or nothing."

—RNS Photo

Wartburg Dedicates

Wartburg College, Waverly, Iowa, dedicated its seventh building in six years when formal ceremonies opened a new $400,000 chapel-auditorium in September.

Included on the day-long schedule were worship service and the rite of Dedication in the morning, open house and guided tours in the afternoon and an invitational dinner and musical program in the evening.

Delivering the sermon for the 10:30 a.m. service was Dr. George S. Schultz, Director of Stewardship and Finance of the American Lutheran Church.

Ask for Re-Study of Worship Practices

An examination of Lutheran worship practices, with special attention to prayer and the sacraments, to determine what meaning they can have for the modern man, was decided upon by the Lutheran World Federation's Commission on Theology.

Commission members, all leading theologians from Lutheran Churches affiliated with the LWF in various countries, acted at a meeting after discussing a lecture on worship given earlier by Dr. Helge Brattgard of Gothenburg, Sweden.

He told the delegates that Lutheran churches critically need a fresh approach to their corporate worship to relate it more to the spiritual and secular lives of church members.

Dr. Brattgard noted a widespread general crisis in modern man's devotional life because, he said, liturgical practices have not been organically connected with either personal piety or daily work.

The Swedish theologian asserted that public worship is more than a matter of liturgical tradition and that in Lutheran theology there is basically a severe lack of spiritual life which cannot be remedied by either pietism or the "high church" movement.

Church-goers today, he continued, do not know which to choose—a bankrupt pietism or the "high church" approach to worship. Meanwhile, he added, for the un-churched persons, contemporary worship seems irrelevant to their daily activities and fails to convey a concrete picture of the Church's life.

Dr. Brattgard concluded by urging churches to develop a new kind of devotional life, which would tie together Sunday and weekday services, family and private devotions and everyday living.

New LSAA Officers

Bruce Johnson, a Stanford University senior, has been president of the Lutheran Stude sociation of America for the academic year.

Mr. Johnson, an honor stude the vice-president of the LSAA the previous year, was elected group's annual Council meeti Estes Park, Colo. He succeeds Margaret Evanson of Fresno, Ca was the only woman ever to hav elected president of the associati

Merle Longwood of Brookin D., was elected vice-president an Danielson, a University of Co senior, was named to head Lu Student Action, the fund age the student movement.

Sectional representatives, nam act as contact people with re and local movement groups, Loyd Inglis, Oregon State senior, ern Section; Peder Lund, Uni of Wisconsin senior, Central S James Kinney, Lutheran Theo Southern Seminary, Columbia, Central Section.

The LSAA is an autonomous of college students belonging eight Churches affiliated with th tional Lutheran Council.

Within the ELC

Missouri's 'First' Is Church-of-Month

The first ELC congregation in the state of Missouri is the church-of-the-month for October. Abiding Peace Lutheran Church will be organized in Kansas City, Mo., this fall. The Rev. Harold J. Larsen of Rapid City, S. Dak., will begin work in the congregation this month. A site has been purchased in a northern section of the city known as Sherwood Estates. Construction is expected to begin this fall.

Although the ELC has no other congregations in the state, the new congregation will take its place with three ALC congregations and one UELC congregation in Kansas City.

People

The Rev. Gilbert N. Jacobsen has resigned as pastor of Evanger Church, Sargeant, Minn., in order to become pastor of Yellow Medicine Church, Hanley Falls, Minn., and Spring Creek Church, Clarkfield, Minn.

Francis K. Smith, a 1951 graduate of Augustana College, Sioux Falls, S. Dak., recently was appointed as director of alumni affairs at the college. Until accepting the Augustana position, he has been associated with St. Lawrence University, Canton, N. Y., as director of publicity.

The Rev. DeWayne M. Bey, formerly pastor in Libby, Mont., is now serving as pastor of First Church, West Seattle, Wash.

The Rev. E. G. Burtness, formerly of Rockford, Ill., is now serving as pastor of Calvary Church, Neil Wis.

The Rev. Thomas H. Collin has been associated with the Lu Medical Center in Brooklyn, N is now serving as a chaplain Lutheran Welfare Society of W sin.

The Rev. John M. Donhowe merly of New Richmond, Wis., i serving as pastor of Bethlehem C Fergus Falls, Minn.

The Rev. B. L. Duckstad, for of Litchfield, Minn., is now servi pastor of Faith Church, a UELC gregation in Hutchinson, Minn.

The Rev. Harold K. Emerson has been in clinical training, is serving as chaplain of the State S for Boys at Waukesha, Wis.

The Rev. Norman Foster, for of Lomond, Alta., is now serving

em Church in Midale and Bethany urch in Macoun, Sask.

The Rev. Gustav Kopka, Jr., for-rly of Iowa City, Iowa, is now serv-g as associate pastor of the Luther- Church of the Good Shepherd, ckford, Ill.

The Rev. H. W. Melby, formerly of arissa, Minn., is now serving a two-urch parish in Frost, Minn.

The Rev. Russell A. Peterson is ving as administration assistant to Dean of the Graduate College at and Forks, N. Dak. and will also ntinue to serve as pastor of his ish at Mekinock, N. Dak.

The Rev. Dale W. Skatrud, formerly Harlowton, Mont., is now serving pastor of First Church, Libby, nt.

The Rev. John Spann, formerly pas- in Salinas, Calif., is now serving pastor of Atonement Church, a new me Mission congregation in the da Vista area of San Diego, Calif.

The Rev. N. H. Wangen is serving interim pastor at Carpio Church, rpio, N. Dak.

The Rev. Paul D. Reppe, formerly Madelia, Minn., is now serving rth Freeborn and Central Freeborn urches, Clarks Grove, Minn.

The Rev. P. A. Gisvold has re-ned from his 26-year pastorate at thel Church, Wahpeton, N. Dak., become administrator of the Re-ement and Nursing Home to be lt by the Fargo Conference of The erican Lutheran Church in Fargo, Dak.

Obituary

Paul Rogness, 24, enroute from Eng-d and only ten minutes from his me, was instantly killed in a pedes-n accident on August 18. Son of and Mrs. A. N. Rogness, St. Paul, nn., he was a graduate of Augus-a College, Sioux Falls, S. Dak., and Rhodes scholar at Pembroke College, ford. Three hours before his death had stopped in Decorah, Iowa to t his grandmother, Mrs. O. J. H. us.

At Augustana, Paul was student y president, a member of the de-ing teams, center on the football n and was graduated summa cum de. At Oxford, studying the Modern Greats, he was active in the Student Christian Movement and was a delegate to the World conference of SCM at Strasbourg in July. In June, as a member of the Pembroke crew, he had rowed in the celebrated Henley Regatta.

He had planned this year to enlist in the U.S. Army before continuing his studies which presumably would have led to the parish ministry. His parents, four brothers and one sister survive him.

District Bible Camp Workshops

"Senior High Camping" will be the theme for the annual district Bible camp workshops sponsored again this fall by the Bible Camp Association. The one day sessions in each district will deal with the importance of the church's ministry to senior high youth through camping, the problem of decreasing average age of youth attending Bible camps and new ideas, programs, methods and promotion for senior high camping.

Pastors, camp deans, managers and board members are invited and urged to attend the workshop most conveniently located to their area. The schedule is as follows:

DISTRICT	DATE	PLACE
Northern Minnesota	October 10	Minne-Wa-Kan Bible Camp
Southern Minnesota	October 12	Camp Clearwater
Iowa	October 14	Lake Ingham Bible Camp
Northern Wisconsin	October 17	First Lutheran Church Wausau, Wis.
Southern Wisconsin	October 19	Lutherdale Bible Camp
North Dakota	October 24	First Lutheran Church New Rockford, N. Dak.
South Dakota	October 28	Ne-So-Dak Bible Camp

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Churches

Hitterdal, Minnesota—A service of thanksgiving and mortgage burning was held August 28 at Salem Church here. The Rev. A. E. Norson is the present pastor. The Rev. Carl W. Holm, a former pastor, was the speaker at the worship service.

Chicago, Ill.—Hauge Church here is celebrating its 60th anniversary on October 9-16. Speakers will include the following pastors: the Rev. M. C. Dixon, Benjamin Ostrem, Jack Olson, Herb Hanson, Robert Walledom, Kenneth Ellingson, and S. J. Thompson.

Glenwood, Minn.—Bergen Church here celebrated their 100th anniversary in August. The following former pastors were speakers: the Rev. Nolan Watson, the Rev. C. J. Field, the Rev. Joel O. Rustad. The Rev. Donald Severson is the present pastor.

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